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steamers freighted every year with millions of lives, and myriads of property! A fire in a village of log huts would be a slight evil compared with a conflagration among the warehouses of Liverpool or Manchester. A battery pouring a shower of shot or shells into Boston or New York a century ago, would have destroyed only a fraction of the property that might now be sacrificed by the same battery; for the wealth of all the seaports in North America at that time, would not reach the present valuation of Boston alone.

There is no end to such estimates as these; and in the manifold interests exposed to injury, if not ruin, by war, we see all over the earth a vast and rapid increase of its evils. Take a specimen from our own navigation and commerce. In 1790, our exports were nineteen millions; now they exceed, we believe, two hundred and fifty millions. Our tonnage was then less than half a million; it is now nearly six millions, the largest in the world. In this department we have distanced all competitors; one-ninth more than that of England. But it is probable that Europe during her forty years of peace, from the downfall of Napoleon, has tripled, if not quadrupled, the sum total of her material resources. That glorious period, the modern oasis of Peace in the Sahara of War, has spread its benign influences over the whole earth, and given the human race an impulse of general improvement beyond all former example.

There is another circle of interests somewhat peculiar to this age, and the most precious of all. We mean its various enterprises of benevolence and reform—its schemes for the correction of social and political evils at home, and its efforts for the spread of Christianity through the world. These are mainly the growth of peace, and must droop, if they do not perish, under the malign influences of war. They embody the best hopes of the human race, and involve an amount of interests for time and eternity which no arithmetic can ever compute.

Louis Phillippe, at the zenith of his power, said to a peace deputation, "war now costs too much—nations can no longer afford it;" and surely with so much at stake, both in their moral and their material interests, we may well insist that the general welfare of mankind *ought* to forbid their ever encountering its terrible risks again, and to put them forthwith upon devising such other means of international justice and security as shall supersede its alleged necessity entirely and forever.

THE DUTY OF PEACE MEN IN REGARD TO KANZAS.

IN our last issue we gave the speech of Hon. Amasa Walker, at the anniversary of the American Peace Society in May, but accidentally omitted that part of it relating to the state of affairs in Kanzas. As we regarded that part of the speech as quite important, we now supply the omission. Near the close of his remarks Mr. Walker said—

"It would doubtless be thought surprising if, on an occasion like the

present, no allusion were made to the condition of things in Kanzas. Civil war exists there. An appeal has been made to the sword, blood has been shed, and murder and rapine are the order of the day. How should these things be regarded by the friends of peace? How should they conduct in a crisis like this? We answer, let them look calmly at the matter, and see what the cause of the difficulty is, and how it can be removed consistently with their principles. The dispute is whether Kanzas shall be a free or a slave State. The friends of freedom have gone into the territory and settled with the determination to make it a Free State. Pro-slavery men have simultaneously gone there, equally bent on making it a Slave State. The Free State settlers are by far the most numerous, and, if the matters were determined by a fair ballot, Kanzas would be free. The pro-slavery men see this, they call for aid from without, and thousands of armed ruffians invade the country, and by fire and sword endeavor to subdue the friends of freedom, and drive them out of the territory. But the contest is not a fair trial of strength between the parties, because the United States government with all its authority and influence comes in to aid the slave power. All this is too much for the defenders of liberty. Lawrence is sacked, and ruin and destruction, robbery and pillage, are seen on every hand.

Now, what is the main difficulty in the case before us? Why, that the President and his supporters favor the pro-slavery party, and are determined to crush out freedom in Kanzas at all hazards. This is the only trouble; and how has it been brought upon us? Clearly it has been done by our placing the wrong men in power. If we had a president favorable to freedom, or even to fair play, there would be no resort to violence. Then our difficulty is, that we have VOTED wrong, have chosen the wrong man for president, and we are reaping the consequences of our own act. We have nobody to blame but ourselves; and we have only one remedy, and that is a perfectly peaceful and constitutional one. We must turn the present government out, and instal a better one in its place. This, thanks to God for our Republican institutions, we can do at the ballot box. Within less than one short year from this time we can put the President and all his minions from power forever, and send them into disgraceful retirement. We can kill off the whole of them without the aid of one of Sharpe's rifles, and put in their stead good and true men who will administer the Government with justice, and secure the interests of freedom. The remedy is in our own hands; the very day is fixed when the peaceful battle is to take place, which will decide the fate of Kanzas without firing a gun! For that day we must wait. We cannot help ourselves, however much we may dislike any delay. We placed all the tremendous machinery of our civil government in bad hands and we must suffer the consequences. To fire a gun in opposition to that government, is as foolish as it is wicked. Foolish, because we could have no hope of ultimate success, except by a complete revolution of the government by force; wicked, because it is nothing less than *treason*, and treason, too, not only against our own government, but against the great principle of *universal suffrage* which we fully enjoy, and to which alone we have any legal or moral right to appeal.

Is it not so? And if so, then, is not our path of duty clear? But we sometimes hear it said, 'Oh, but the friends of freedom will be outvoted, and the next administration may be as hard as the present; we must fight—there is no other way.' Then there is no hope for the cause of freedom at all. The issue is plainly before the people of this country; and, if the majority don't *vote* on the right side, they certainly would not *fight* on the right side. The cartridge-box would be no safer resort than the ballot-box. If we have not national virtue enough to sustain the right at the polls, we should not sustain it on the field of battle. This is quite evident; and those who will calmly reflect on the state of things, cannot fail to see that the only hope of the friends of freedom must be in that peaceful but overwhelming revolution which the people of these United States can, if they will, accomplish in November next.

We cannot see, therefore, why the advocates of peace principles should be in the least embarrassed by the position of things in Kanzas. It is clearly a case in which violence can effect no desirable end. All that can be wished may be achieved by that all-powerful weapon which

'Comes down as still
As snowflakes fall upon the sod,
But executes the freeman's will,
As lightning does the will of God.'

To the arbitrament of such a weapon, and not to that of the sword, let us refer this great question. At the ballot-box it can be fully and fairly met; and as the people shall there decide, so the fate of Kanzas for freedom or slavery will be unalterably fixed."

THE ESSENTIAL EVIL OF WAR.

THERE are but few who do not deplore the evils of war, while only a few seem to consider it as a crime. So in the commencement of the Temperance reformation much was said about the evils of intemperance, while only here and there an individual thought the traffic and use of alcoholic drinks sinful. But now the traffic is outlawed, and its common use pronounced sinful. And only upon this view of the subject can the friends of Temperance ever hope to succeed. Unless they can maintain, by reason and the Bible, that the traffic and use of alcoholic drinks, as a beverage, is sin against God and man, the curse of intemperance will again flood our country.

The same may be said of War. Unless the friends of peace can show and maintain that war, under all circumstances, is sinful, and forbidden to Christians, little will be accomplished. To talk of the evils of war, except as a secondary reason for its abolishment, is a waste of words. War, under any conceivable circumstances, is forbidden by Christ to his disciples, in my opinion. And I am glad that the *Advocate of Peace* seems to be taking the right ground on this question. The letter from Rev. Titus Coan, as published some time since, was to the point, and also a recent article headed "*The True Remedy*." Let the friends of peace stand on the Sermon on the Mount, and they will soon see that the Gospel is yet the power of God to salvation.